DIRECTIONS for the priuate reading *of the Scriptures*;

Wherein beſides the number *of Chapters aſſigned to euery day*, the order and drift of the whole SCRIPTVRES is methodically ſet downe:

And choice Rules (that ſhew how to read with profit) are likewiſe *giuen:*

The Vſe whereof is ſhewed *in the Preface.*

The Second Edition.

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BIBLIOTHECA BODLEIANA

To the noble Knight,

S^r HORRACE VERE,

Generall of the English-forces in the *Low-countries.*

AND

To the most worthy Lady,

the Lady MARY VERE his *Wife, my most respected and religious Parishioners.*

THere are three things incite me, to Dedicate this little direction to your Lordship and my Lady:

The first is to testifi
hereby vnto the worl
my vnfained estimatio
of those saiuing grace
and the true religion
that dwels in you both
The second is, to ex
presse hereby my grea
desire to shew my
thankefulnesse, for the
many fauours I haue re
ceiued, but especially fo
all the incouragement
wherewith I haue beene
refreshed in obseruing
your loue to my Mini
sterie,

sterie, aad care in your selues and your familie to shew the profit of it. The third is, because it pleased your Lordship and my Lady heretofore, to desire and accept directions of this kinde from me, in writing.

I haue beene the willinger to suffer this copy to come into publike view, because I haue beene vrged by many friends from diuers pla-

ces of late, to giue them Directions of this kind: and I haue long obſerued that in the moſt places the godly that are vnlearned, are at a great want of a ſetled courſe herein. If it may pleaſe your Lordſhippe and my Lady to afford this little worke, your acceptation and countenance, I ſhall be richly ſatisfied. My hope is that the Lord that hath as it were called for it by

the requeſt of many well diſpoſed, will bee pleaſed to giue a bleſſing to it: if any thing be now wanting, by the intimation of my friends, I may make further ſupply in after Editions, if God will.

The Lord multiplie grace & ioy with righteouſneſſe and peace in both your hearts and liues, and prolong with increaſe your Lordſhips honour and good ſuc-

cesse in your militarie calling, in which you haue beene hitherto a speciall ornament to this Nation. I end and rest

Yours in the

seruice of my ministery

to be commanded.

N: Byfield.

The Preface.

THESE directions for reading the SCRIPTVRES containe three things. First Analyticall tables, concerning the order of the whole SCRIPTVRES, and the ſeuerall bookes and Chapters gathered to this end, that the Reader might before hee reads, marke the drift of each booke and Chapter, and when hee hath read, might with ſingular eaſe and

delight remember, what hee hath read. The ſecond is a Calendar, ſhewing what number of chapters are to be reade every day, that ſo the whole Bible might bee read ouer in a yeere. The number of Chapters, while you are reading the olde Teſtament is for the moſt part three a day, and when you come to the new Teſtament, it is but two: Sometimes where the matter is Hiſtoricall, or Typicall, or the chapters ſhort, I haue ſet downe a greater number. The third thing is the Rules for obſeruation of profitable things in reading. Many complaine of their not profiting in reading, and ſome make Chriſtians afflict their

hearts

hearts marueilously with griefes and feare, because they cannot read with more comfort and profit, when the fault is not in their affection to the word, so much as in their want of direction for their reading.

Concerning these Rules I consider both the matter, and the maner of vsing them. For the matter, hee that comes to read the Scriptures, should especially set himselfe to obserue two things: First the most needfull places to enlarge his owne knowledge, and further his owne growth in the true grace of God. Secondly such places, as might warrant his profiting in the things, the world vsually cauills at and reproch-

eth

eth his profession for: as if hee did not what were necessary to doe. There are some things in all places obiected against the godly. Now it is a thing of admirable vse in our reading to gather vnder the seuerall heads such places, as may establish our hearts with abundance of assurance, that we do nothing out of precisenesse and curiositie in those things: but meerly at the commandement of God. And the Scriptures are so apparant, and easie to bee discerned, and so many in number, that the simplest Reader may gather great store of testimonies.

Now for the first of these, that is such places as might most profit me in my particuler reading:

ding: I would bring this minde to the Scriptures. (I will but giue a taſt here.)

Firſt it were a thing of admirable vſe all my life long, if I did ſet downe all the places of Scripture, that in the reading, I finde ſenſible comfort and raiſing of heart in: It may be in the whole Bible I may finde 20. 40. 50. &c. of ſuch places, and I am ſure in the reading did wonderfully fill my heart with ſecret refreſhing, and ſenſible ioy: Now theſe places ſo noted, not onely ſerue for preſent vſe, but while I liue in any diſtreſſe, I may haue recourſe to theſe, as ſo many wells of ioy, and if in my griefe one, or two, or tenne of them did not comfort mee:

yet

yet a thousand to one some of them will have spirit and life in them to refresh me against in any sorrowes: Besides, it marvellously establisheth my faith, when I remember, in how many distinct places of Scripture the Lord was pleased to comfort me in particular. This is one thing now wee should observe.

Secondly would it not be exceeding profitable; If I did note all the places of scripture which in reading of them did sensibly smite my heart, and reproove some fault in mee, so as I felt my heart troubled within mee? Certainely by that time I had gone through the Scriptures, I should see the Anatomy of my corrup-

corruptions, and plainely perceiue, what things there were in my nature, that God had a quarrell against: and so might be guided by the very finger of God to know the faults, I should set my selfe most against in mortification.

Thirdly, in reading one shall finde sometimes certaine rules or counsells giuen, which one sensibly is affected withall, and hath an inward desire, Oh that I could but remember this counsell of the holy Ghost. Now I would note all those places, that the holy Ghost made me in loue withall in the reading, that might concerne my own particular direction either at home, or abroad.

Againe,

Againe, the moſt people in the midſt of theſe extreame differences of opinions on all ſides, feele ſometimes a wonderfull deſire, ſuch as this, O that I could tell but ſome certaine way what to beleeue, and then let all the world contend, if they will. Now for this I would marke all thoſe apparant places, that containe euident ground of truth, againſt which there can be in my conſcience no cauill, but I could liue and die in the aſſurance that that is the wil of God. It is incredible, how the ſimpleſt may ſettle themſelues herein, in all the fundamentall points of religion. If thou finde of theſe but 20. 30. 40. or 50. places in the whole Bible; thou

ſanſt

must not now beleeue, how it will settle thee: As for example, 1 Ioh. 5. he saith, There are three in heauen, the Father, the Word, and the Spirit, and these three are one, all the world now should never make me doubt of the Trinitie or vnitie. When I had gotten these grounds, those I would sticke to, and for other questions, let them wrangle while they will, I would receiue further light when I saw it cleere, but their quarrelling should not much trouble me. And thus I might go on with the particulars of the first sort of rules, but these shall suffice to giue light to the course.

Now for the second sort of

Rules:

Rules one may finde in euery place certaine things, strongly obiected against the practise of the godly: As for example, that they deserue to bee hated, because they will not keepe company with their neighbours, and because they stand so precisely vpon small matters, as lesser othes, and doing slight workes vpon the sabbath day, and such like: and besides, many men are afraide to enter vpon such a course of life, because it is a way so euill spoken of, and reproued in the world &c. Now for my owne establishment I would marke, where my course differed from other men, and in reading I would gather euident places, that might warrant my

practise

practise: As for example, places that iustifie the auoiding of the company of the wicked, and so against places, that shew, that the sincere practise of godlines hath beene euer liable to the scornes, reproches, and slanders of the world. And so of the rest.

Now for the maner of vsing these rules, I thinke, thou maist profitably follow these directions. First make thee a little paper booke of a sheete or two of paper, as may be most portable: then write vpon the toppe of euery leafe the title for that that thou wouldest obserue in reading. Chuse out only six or eight titles out of the whole number of such as for the pre-

sent

ſents thou haſt moſt neede to obſerue: or onely ſo many as thou art ſure thy memory will eaſily carry to thy reading, whether more or fewer. In reading obſerue onely ſuch places as ſtare thee in the face, that are ſo euident, thy heart cannot looke of them. Trouble not thy ſelfe with that obiection, that there are many things which thou canſt not diſcerne, take thou onely ſuch as thou canſt not paſſe ouer, they are ſo cleare and euident. In noting the places, ſet downe vnder each title only the booke, Chapter, and verſe, and not the words, for that will tire thee in the end: As for example, would I obſerue all the hard places, which

in

in reading I haue a desire to know the meaning of, that so when I come into the company of Preachers or able Christians, I might haue profitable questions to propound: I would set it downe thus,

Hard places,

Malach. 4. 5.

Malach. 2. 6.

And so of other places: for I giue these on the suddaine but for instance sake. Now when thou hast done thy quarters taske, or thy yeeres taske, then thou maist write out the choicest things, as thou thinkest good, and in the meane time hast the vse of the places for turning to. And if thou shouldest in reading of thy selfe

remem-

remember ſome title, which thou haſt not in this direction, and yet haſt a great deſire to obſerue places of that kinde, by any meanes write it downe, whileſt thou thinkeſt of it, and cuſtome in obſeruing will make thee able to bee thine owne Directour hereafter. Looke not at the profit of this courſe the firſt weeke, or month: but conſider, how rich it will make thee at the yeeres end. I am perſwaded, if thou feare God, thou wouldſt not ſell thy collections for a great price, after thou haſt gathered them, if it were but for the good, they may doe thee in the euill day, when it ſhall come vpon thee.

Farewell, the Lord giue

thee

thee a blessing, and pray thou for mee, and remember before thou read to lift vp thy heart to God in some short eiaculations, to beg his blessed assistance, and take heede thou be not vnthankefull to God for the successe.

By all meanes striue to keeepe a delight in thy course, and let not thy heart bee too apt to discouragement: but reioyce in the Lord. Againe farewell: the Lord keep thee till the day of Christ.

THE

The order of the Bookes, and of reading the whole SCRIPTVRES.

THe Bookes you are to read is the Bible: your Bible is diuided into 2: parts, the old *Testament*, and the *New*.

The olde TESTAMENT comprises the Law and the Prophets.

The Law is expressed in the fiue bookes of *Moses*, called the *Pentateuch*.

The PROPHETS comprehend three kindes of writings:

1. History (principally) from *Iosua* to *Iob*, called the *anterior Prophets*.
2. *Doctrine* (principally) from *Iob* to *Esay*, called the *Hagiographa*.
3. *Prophesie* (specially taken (principally)) from *Esay* to the end of *Malachy*, called the *posterior Prophets*.

The new Testament containes:

1. *History* (principally) in the foure *Euangelists*, and the *Acts*.
2. *Doctrine* (principally) in the *Epistles*.
3. *Prophesie* in the *Reuelation*.

That, which you are first then to read, is the *Law* in the fiue bookes of *Moses*:

which bookes intreate,

1. First of the originall and state

state of the Church, in the beginning (to whom the *Law* was giuen) in *Genesis*.

2. Secondly of the promulgation or publication of the *Law*, which was giuen either generally, the lawes *Ecclesiasticall*, and *Politicall* together, and so in *Exod.* 9. or specially and apart; and so the Lawes *Ecclesiasticall* are giuen in *Leuiticus*, the Lawes *Politicall* are giuen in *Numbers*.

3. Thirdly the repetition of the Law in *Deuteronomy*.

GENESIS.

IN *Genesis* you shall read:

1: First of the creation of the Church, chap: 1. 2. 3.

2. Secondly of the constitution of the Church, from Chapter 4. to the end.

In the creation obserue the making,

First of the *World*, in which the Church was to liue, Chap. 1.

Secondly of *Adam*, of which it was to consist: in whom consider

His *happinesse*, in which hee was made, Chapt: 2.

Chapter 2.
His *misery*, into which he fell, chap. 3.

The constitution of the Church must bee considered as it was in the two worlds: the *olde* world before the floode, from chap. 4. to 8. and the *new world* after the floode, of which chapter 8. to the ende of the booke.

In the old world consider.
The propagation of sinne and punishment, chap. 4.
The conservation of the Church, chap. 5.
The condemnation of that sinfull world:
Foretold, chap. 6.
Executed, chap. 7.

The story of the *new world* is considered chiefly in the ages of foure men: that is *Noah* to ch: 12. *Abraham* to ch: 25. *Isaach*

to ch:28. and *Iacob* from ch:28. to the end of the booke:

In the history of *Noah* consider,

His deliverance from the Deluge, chap. 8.

His blessing from GOD, chap. 9.

His Familie and Posteritie.

As it was vnited, chap. 10.

As it was dispersed through the earth, Chap. 11. whereof the election of a peculiar people out of the rest to God, of whom the Church consisted.

In the History of *Abraham* consider,

First his vocation chap: 12. first part.

Secondly his peregrination both in *Egipt* chap. 12. and in

Canaan chap. 13.

Thirdly, his dealing,

First with Lot chap. 14.

Secondly with God: with God I say, who promised him issue chap. 15. gaue him issue of *Sarah* chapter 16. and makes his couenant with him, chap: 17. to 25.

About the Couenant obserue,

First the *forme* of it, chap. 17.

Secondly the *seale* of it.

First on Gods part, which was shewed in the communication.

Of *Counsells* and secrets vnto him Chap. 18.

Of *Benefits* in deliuering *Lot* chap. 19. In succouring the weakenesse

of *Abraham* chap. 20. and giuing the promised child chap. 21.

Secondly on *Abrahams* part, who is commended,

For the obedience of his faith, chap. 22.

For his humanitie, chap. 23.

For his piety in disposing of his sonne in marriage, chap. 24.

Thus of *Abraham*.

The History of *Isaack* containes,

His kindred and issue, chap. 25.

His trauailes and troubles, ch: 26.

His prophesie concerning the estate of the Church in the posterity of his two sonnes, ch: 27.

Thus of *Isaack*.

The History of *Iacob* is diuided according to his threefold peregrination,

1. Into *Mesopotamia*, where note.
   His iourney thither, chap. 28.
   His arriuall and mariage, chap. 29.
   His riches and children, ch: 30.
2. Into *Canaan*, where note
   His iourney, ch: 31.
   His arriuall, where note
   His *congresse* with *Esau*, chapter 32. 33.
   His *progresse* with much griefe and miserie, for there
   The rauishing of *Dina*, chap. 34.
   The death of *Rachell*,

chell, chap. 35.
The selling of *Ioseph*, chap. 37.
The incest of *Iuda*, chap. 38.

3. Into *Egipt*, where consider
1. The going downe of his children, and so went
2. *Ioseph*, of whose afflictions read c: 39. and 40. and dignitie and preferment chap. 41.
2. The other brethren of whom chap. 42. 43. and 44.

2. The going downe of *Iacob* himselfe, where consider,
1. His sending for, by *Ioseph*, chap. 45.
2. His travailes thither, ch. 46.
3. His abode there,

where consider

1. His conference with the King of *Egipt*, chap. 47.
2. His blessing of *Iosaph*, ch: 48.
3. His prophesie concerning the posterity of his sons, c: 49.
4. His death and burjall, c: 50.

March.

March. Genesis.

1. 1, 2, 3.

2. 4, 5, 6, 7.

3. 8, 9, 10, 11.

4. 12, 13, 14.

5. 15, 16, 17.

6. 18, 19, 20, 21.

7. 22, 23, 24.

8. 25, 26, 27.

9. 28, 29, 30.

10. 31, 32, 33.

11. 34. 35, 36, 37, 38.

12. 39, 40, 41.

13. 42, 43, 44, 45.

14. 46, 47, 48, 49, 50.

Exodus.

EXODVS.

THe booke of *Exodus* intreates of the giuing of the law in generall, and so the story intreates of two things;

First of the deliuerance of the people of *Israell*, to whom God was to publish his law, from ch: 1. to ch: 19.

Secondly of the Lawes themselues, chap: 19. to the end of the booke.

In the story of the deliuerance of the *Israelites* consider,

1. The occasion of it.
2. The instrument, by whom it was effected.
3. The deliuerance it selfe.
4. The

4: The consequents of the deliuerance.

The occasion was the tyranny of the *Egiptians*, ch: 1.

The instrument was *Moyses*, concerning whom the story tels

1: Of his birth, chap. 2.

2: Of his calling, chap. 3.

3: Of his assistant *Aaron*, ch: 4.

4: Of the speeches he made to the King of *Egipt*, ch 4. & 6.

5: Of the signes and wonders wrought in *Egipt*, these signes were either

Confirming signes, ch: 7.

Or punishment signes, even ten great plagues vpon the *Egiptians*, chap. 8. 9. 10. 11.

The deliuerance it selfe, wherin consider,

1: Their departure out of *Egipt*, ch. 12.

2: The ratification of it by signes

signes & observations, c: 13-
3: Their passage through the red sea, chap. 14.
4. Their thankesgiuing, ch: 15.

The consequents of the deliuerance were,

1: Prouision of victaile and necessaries, ch: 16.
2: Defence from enemies, c. 17.
3: Administration of iustice, chap: 18.

Thus of the deliuerance of the people: the lawes follow: The Law must bee considered two wayes:

First as it was giuen by God, chap: 19. to 31.

Secondly as it was obeyed by the people, ch: 32. to the end.

In the giuing of the Law consider.

1: The preparation, ch: 19.
2: The diuision; For God gaue them:

2: Morall

1. Morall Lawes, chap. 20.
2. Iudiciall Lawes, chap. 21, 23.
3. Ceremoniall lawes, chapters, 25. 26. 27. 28. 29. 30. 31.

The obedience of the people must be considered either in respect.

1. Of the morall Law, where note
   Their transgression, ch: 32.
   Their reconciliation with God, ch: 33.
   The restitution of the Law, ch: 34.
2. Of the Ceremoniall Lawe wherein is set downe the story of the building of the Tabernacle, ch: 35. to the end of the booke.

March.

March:	Exodus.
15.	1, 2, 3.
16.	4, 5, 6.
17.	7, 8, 9, 10, 11.
18.	12, 13, 14.
19.	15, 16, 17.
20.	18, 19, 20.
21.	22, 22, 23.
22.	24, 25, 26, 27.
23.	28, 29, 30, 31.
24.	32, 33, 34.
25.	35. to the end of the booke.

LEVI-

LEVITICVS.

THe booke called *Leuiticus* intreates,

First of Sacrifices.

Secondly of sacred Persons.

The Sacrifices must be considered, either in respect,

First of their *sorts*: chapters 1. 2. 3. 4. 5.

Secondly of the *rites* about them, chap: 6. 7.

The *sorts* of Sacrifices must be considered, as they were distinguished either

First by the matter, of which they were, and so they were either,

Of liuing creatures chap. 1.

Of things without life, chap. 2.

Second-

Secondly by the occasions, for which they were, and these were either,

Good things received from God, chap. 3. or

Euill things done by man, chap. 4. 5.

Thus of Sacrifices.

The Persons are either,

Publike, of whom, ch: 8. to 12.

Priuate, ch: 13. to the end.

The publike persons were the Priests, concerning whom obserue,

First their consecration to their offices, ch: 8.

Their execution of their offices, ch: 9.

Thirdly their transgression in their offices, ch: 10.

The priuate Persons are considered in respect of their sanctification, and this sanctification was either,

Particu-

Particular: of one man, ch: 12. to 16. or

Commune of the whole Church, ch: 16. to the end.

The sanctification of one man in particular is considered of, in respect of the waies by which he was polluted, as

1. By eating, ch. 12.
2. By childbearing, ch. 12.
3. By leprosie, ch: 13. 14.
4. By Fluxe, ch. 15.

The common sanctification of the whole Church is to bee considered,

First in things necessary, ch. 16. to 27.

2. In things voluntary, ch: 28.

About things necessary, consider,

1. The Lawes, ch: 16. to 26.
2. The obligation of them by promises & threatnings, 26.

The Lawes concerne either

Puri-

Purification for their sinnes, chap. 16. 17. Or
Information of their liues, chap. 18. to 26.
The purification was either,
Ordinary and annuall, c: 16.
Or Extraordinary, ch. 17:
The lawes that concerned the information of their liues were either,
Oeconomicall about their mariages, ch: 18. Or
Politicall, about their cariage abroad with others, chapters 19. 20. Or
Ecclesiasticall, which Lawes considered either,
Persons, ch. 21. Or
Things, ch. 22. Or
Times, *viz.*
Dayes, chap. 23. 24.
Yeares, cha: 25.

March

March: *Leuiticus.*

26: 1: 2: 3: 4: 5.

27: 6: 7: 8: 9: 10.

28: 11: 12: 13: 14: 15.

29: 16: 17: 18: 19.

30: 20: 21: 22: 23.

31: 24: 25: 26: 27.

NVM-

NVMBERS.

THe booke of *Numbers* intreates of Lawes, and those Lawes *politicall* for the most part, that were occasioned by the mustering of the people for their iourney to *Canaan*.

The History concernes,

1. Their *preparation* to the iourney, ch: 1. to ch: 10.

2. Their *iourney*, ch: 11. to 22.

3. Their *station* or abode, when they came neere to *Canaan*, chapt. 22. to the ende of the booke.

In their preparation to the iourney obserue,

1: Their mustering or numbring.

2: The

2: The Lawes given them.
3: The manner.

The muster was either *ciuill* of the *people*, who are

Numbred, ch: 1.
Ordred, chap: 2.

Or *sacred* of the *Priests*, who are,

Nombred, ch: 3.
Ordred, chap: 4.

The Lawes are either *common* to all, about sanctity, in things

Necessary, ch: 5.
Voluntary, ch: 6.

Or particular.

First *ciuill* for the Tribes, chap: 7.

Secondly *sacred* for the *priests* and *Leuites*, ch: 8.

Their manner is double,

1. Of their sanctification, and order, ch: 9.
2. Of their iournies, ch: 10.

Thus of their preparation.

Their

Their iournies are distinguished by a story of eight murmurings of the people.

The first was for the tediousnesse of their iourney.

The second was for wearines of the *Manna*, ch. 11.

The third was the emulation of *Miriam*, and *Aaron* against *Moses*, chap. 12.

The fourth was the sedition of the spies murmuring, ch. 13. plagued, ch. 14. reconciled, ch. 15.

The fift was the conspiracie of the three *Levites*, ch. 16.

The sixt was the indignation of the people at the former iudgements, where note

Their murmuring, c. 17.

Their reconciliation as it respects

Persons and rites, ch. 18.

The manner, ch. 19.

The seuenth was for want of water, chap. 20.

The eight was for the tediousnes of the way, ch. 21.

Thus of their iournies.

Their *stations* or abode hath a double story,

One concernes the people that were to inherit.

The other concernes the inheritance it selfe.

The people are considered, as they were,

Conquerours of their enemies, ch. 22.

Encountred by *magicke art*, ch. 22. 23. 24.

Disordred with Idolatry and fornication, ch. 25.

Reconciled and a new mustered, ch. 26.

Furnished

Furnished with a new *Prince*, chap: 27.

Instructed about sacred things.

Necessary, ch. 28. 29.

Voluntary, chap. 30.

The inheritance is considered,

First in a part of it which was

Conquered, ch. 31.

Disposed, ch. 32.

By a digression their iournies are reckoned altogether, ch. 33.

Secondly in the whole, where consider,

The boundes and diuision of the land, ch. 34.

The lawes concerning the inheritance, either as it was

Sacred, chap. 35.

Ciuill, for the people, chap. 36.

Aprill:	*Numbers.*
1.	1, 2, 3, 4.
2.	5, 6, 7, 8.
3.	9, 10, 11.
4.	12, 13, 14, 15.
5.	16, 17, 18, 19.
6.	20, 21, 22.
7.	23, 24, 25, 26.
8.	27, 28, 29, 30.
9.	31, 32, 33.
10.	34, 35, 36.

Deutero-

Deuteronomie.

THe booke of *Deuteronomie* containes the repetition of the Law, wherein consider,

1. First, how the people are prepared to receiue the Law, c. 1. to ch. 5.
2. How the Law is giuen, ch: 5. to ch. 27.
3. How the Law is confirmed, ch. 27. to the end.

The people are prepared.

1. By rehearsall of Gods blessings in *peace*, ch. 1.
2. By good successe in warre, chapters, 2. 3.
3. By counsell, ch: 4.

In the giuing of the law consider,

1. The propounding of it, c. 5.
2. The expounding of it, this expolition concernes,
   1. The morall law: more generally, c: 6. 7. 8. 9. 10. 11. more ſpecially, c. 12, 13
   2. The ceremoniall law, ch. 14. 15. 16.
   3. The iudiciall law, the iudiciall law I ſay, as it was either
      Common to all. c. 17.
      Singular, and ſo concerned
         The Prieſt, c. 18.
         The people, c. 19.
         The warre, chap. 20.
         The courts of ciuill Iuſtice, c. 21. to 27.

The law is confirmed,
1. By ſignes, ch. 27.

2. By

2. By promises and threatnings, chap. 28.
3. By the renuing of the couenant, ch. 29. 30.
4. By the election of a new *Captaine*, ch. 31.
5. By prophecies, ch: 32. 33.

All conclude with the history of *Moses* death, ch. 34.

April. *Deuteronomie.*

10.	1. 2. 3. 4.
12.	5. 6. 7.
13.	8. 9. 10.
14.	11. 12. 13.
15.	14. 15. 16.
16.	17. 18. 19. 20.
17.	21. 22. 23.
18.	24. 25. 26.
19.	27. 28.
20.	29. 30. 31.
21.	32. 33. 34.

Hitherto of the Law, the Prophets follow.

The Prophets, that were historicall, intreat of the Church of the Iewes, either

Of their comming into *Canaan*, so *Iosua*.

Or of their condition after they had that Land for their inheritance, and that

1. Till the captiuity:
   1. Vnder Iudges, the bookes of *Iudges* and *Ruth*.
   2. Vnder Kings, and so the bookes of *Samuel*, *Kings*, and *Chronicles*,
2. After the captiuitie; of things done,
   1. In *Iudea*, and so the bookes of *Esdras* and *Nehemiah*:
   2. In *Babilon*, and so *Hester*.

Iosua,

IOSHVA.

CConcerning *Iesus* three things may be obserued,

1. His calling to the gouernement, ch: 1.
2. His Actes,

1. In time of warre: where note
   1. The sending of the spies, chap. 2.
   2. Their passing ouer *Iordan* miraculously with the consequents of it, c: 3. 4. 5.
   3. The besieging and winning of *Hiericho*, ch. 6. 7.
   4. The winning of *Hai*, c. 8.
   5. The couenant with the

Gibeonites ignorantly made, chap. 9.

6. The victory ouer 5. kings, chap. 10.

7. Battaile with the remnant of the *Canaanites*, ch: 11.

8. All repeated, ch: 12.

2. In the time of peace:

1. The diuision of the Land, chap. 13. to 21.

2. The dimission of the trans-*Iordanites*, ch. 22.

3. The celebration of a Parliament, chap. 23.

3. His death, chap: 24.

April. *Iosua.*

22. 1. 2. 3. 4. 5.

23. 6. 7. 8. 9. 10. 11.

24. 12. 13. 14. 15. 16.

25. 17. 18. 19. 20. 21.

26. 22. 23. 24.

IVDGES.

THe booke of *Iudges* containes the History of the Iewes vnder the gouernment of Iudges, where note

1. The occasion of this gouernment, ch: 1. 2.
2. The narration of the peoples estate,
   1. Vnder Gouernours;
      1. Of *Hothniel*, and *Ehud*, and *Sangar*, ch: 3.
      2. Of *Deborah*, ch: 4. 5.
      3. Of *Gedeon*, ch: 6. 7. 8.
      4. Of *Abimelech*, ch: 9.
      5. Of *Iephtha*, c: 10. 11. 12.
      6. Of *Sampson*, chapters 13. to 17.

2. With

2. Without Gouernour, whereof their monstrous sinnes, and ciuill warre, ch. 17. to the end.

April. Iudges.

27. 1. 2. 3. 4. 5.

28. 6. 7. 8. 9. 10. 11. 12.

29. 13. 14. 15. 16.

30. 17. 18. 19. 20. 21.

RVTH.

RVTH.

THe booke of *Ruth* entreates of *Ruth a Moabitish* woman; and so

1. Of her piety: wherein of
   1. Her conuersion, ch. 1.
   2. Of her conuersation, ch. 2.
2. Of her mariage, as it was
   1. Procured, ch. 3.
   2. Celebrated, ch. 4.

May:	*Ruth.*
1.	1. 2. 3. 4.

Hitherto of the history of the Iewes vnder Iudges, their estate vnder Kings till their captiuity followes, and that

1. First

1. First, as the kingdome was vnited, where the kings were first;
   1. By election, of those, 1 *Samuel.*
   2. By succession of these, 2 *Samuel.*
2. Secondly as the kingdome was diuided,
   1. Vnder *Salomon*, 1 *Kings.*
   2. Vnder other Kings, 2 *Kings.*
3. As it was in both estates more fully vnfolded in the 1: and 2: of *Chronicles.*

I: SAMVEL.

THe first booke of *Samuel* intreates of the estate of the Iewes vnder their Kings Elect: where note,

1. The time of the change of gouernment, *viz.* in the daies of *Samuel*, whose birth is described, ch: 1. and part of the second.
2. The occasion of the change, *viz.* the wickednes, both
   Of *Helies* sonnes, which is
      Discouered, & threatned, ch: 2. 3.
      Punished, c: 4. 5. 6 7.
   And of *Samuels* sons, c: 8.

3. The

3. The story of the Kings, viz.
1. Of *Saul*, of whose, both
Election, as he was
Called, ch: 9.
Confirmed by
Inauguration, c. 10.
Consent of the people,
ch. 11.
Resignation of *Samuel*,
ch. 12.
And reiection with the
causes of it, ch. 13. 14. 15.
2. Of *David*.
The history of *David* contains
things, that befell him
First in his prosperous estate,
as
Vocation to the kingdome,
chap. 16.
Victory ouer *Goliah*, c: 17.
Secondly in his aduersity, &
these concerne
1. His exile and banishment,
where note
1. The

The cause, ch. 18.
The sorts of his exile,
In his owne country, chap. 19. 20.
Without the Country.
Amongst the *Philistims*, ch. 21.
Amongst the *Moabites*, ch. 22.

1. His persecutions considered.
I. In the grievousnesse of them, which appeares
By the diversitie of the places, whither he fled, ch. 23. 24. 35. 26.
By his flight to the enemies, with whom he was faine to live, where what hee did, ch. 27. 28. 29. 30.
2. In the end of them, chap. 31.

Mos

May. 1. Samuel.

2. 1. 2. 3.

3. 4. 5. 6. 7. 8.

4. 9. 10. 11. 12.

5. 13. 14. 15. 16.

6. 17. 18. 19. 20. 21. 22.

7. 23. 24. 25. 26.

8. 27. 28. 29. 30. 31.

2. Samuel.

2: SAMVEL.

THe 2: booke of *Samuel* intreates of the kingdome by succession, wherein of

1. The vnlawfull Successor, of whose
   - Promotion to the kingdome, ch: 1. 2.
   - Dejection from the kingdome, ch: 3. 4.
2. The true Successor, *viz.* *David* of whose
   - Inauguration, ch: 5.
   - Gouernment, as it was
     - First good, and that
       - In religious things, chap. 6. 7.
       - In warre, ch: 8.

3. In

In politicall things, th
9. 10.

2. Secondly euill, where note

His sinnes committed chap. 11.

Confessed, chap. 12.

His punishmentes, which were either

1. Internall, & domesticall, as

1. The incest of
c: 13.

2. The sedition of *Absalon*, where-in note

The occasion, chap. 14.

The beginning of it, ch: 15.

The progression of it, ch. 16.

The issue of it, ch: 17. 18. 19.

2. Exter-

2. Externall and publike: these must be considered,
   1. In the sorts of them, viz.
      The sedition of *Ziba*, ch. 20.
      The famine, c. 21.
   2. In the events of them,
      1. Good, viz.
         Thanksgiving, chap. 22.
         Prophesie, c. 23.
      2. Evill, ch. 24.

May: 2. *Samuel*.

9. 1. 2. 3. 4.
10. 5. 6. 7. 8. 9. 10.
11. 11. 12. 13.
12. 14. 15, 16, 17, 18. 19.
13. 20. 21. 22. 23. 24.

1. *Kings*

1: KINGS.

THe first booke of *Kings* intreates concerning the kingdome,

1. In the increase vnder *Salomon*, where
   1. The instituting of *Salomon* to be King, ch: 1.
   2. The conseruation of him in the kingdome, ch. 2, 3.
   3. The administration of the kingdome, wherein his glory is shewed,
      1. In his family, and subiects, ch: 4.
      2. In his buildings both of the Temple, and his owne house, c: 5. 6. 7. & 9
      3. In

3. In his riches, chap. 10.

2. In the decrease, concerning which consider

1. The occasions, or causes of it, *viz.* The sinnes of *Salomon*, and the iustice of God.

2. The beginnings of it, where consider

1. The Authours of the division, *Rhehoboam*, and *Ieroboam*, of whom ch: 12. 13. 14.

2. Their successors whose raignes are handled

More briefly, c: 15.

More largely in the raigne of *Ahab* from ch: 16. to the end.

May: 1: King.

14: 1: 2: 3: 4:

15: 5: 6: 7: 8: 9:

16: 10: 11: 12: 13: 14

17: 15. 16: 17: 18:

18: 19: 20: 21: 22.

2. Kings.

THe second booke of *Kings* containes a history of the decrease of the kingdomes of *Israel* and *Iuda*, and they are considered,

First in their continuance and defection together, and so the story entreates of them two waies:

First *apart* where the succession and actes of the Kings of *Israel* are noted, as of

Ahasiah, *ch.* 1.
Ioram, from *ch.* 2. to 9.
Iehu, *ch.* 9. 10.
Ioash, *ch.* 11. 12.
Iehoas and *Ioas* together, 13.

2. Secondly together both the kingdomes are considered in their ſtory from ch: 24. to 18.

2. Secondly in a ſpeciall ſtorie about the deſtruction of the Iewiſh kingdome, where conſider,

1. Their decay, ch. 18. 19. 20. 21.

2. Their repaire, ch. 22. 23.

3. Their finall deſtruction, chap. 24. to the end.

May. 2. *Kings.*

19. 1. 2. 3. 4. 5.

20. 6. 7. 8. 9. 10.

21. 11. 12. 13. 14. 15. 16.

22. 17. 18. 19. 20. 21.

23. 22. 23. 24. 25.

Iudges.

1. *Chronicles.*

THe first booke of the *Chronicles* intreates,

First of the beginning of the kingdome of *Israell*, where obserue the Genealogie,

1. Generall of the world and all nations from *Adam* to *Iacob*, chap. 1.
2. Particular of the nation of the *Israelites* in their 12. Tribes, ch. 2. to 9.

2. Of the administration of the kingdome,
   1. Vnder *Saul*, ch: 9. 10.
   2. Vnder *David*, in whom consider,
      1. His entrance into his king-

kingdome, where note,
His inauguration, chap. 11.
His followers, chapter, 11. 12.
His care of religion, chap. 13.
His confirmation in the kingdome, ch. 14.
2. His acts,
1. In the progresse of his raigne both
1. Good; and these
For religion and Gods seruice, chap. 15. 16. 17.
For the warre, chap. 18. 19. 20.
2. Euill, ch: 21.
Secondly towards the end of his raigne in his old age, where note
First his courses a-gaine for religion, chap. 22.

chap. 22. 23. 24. 25. 26.

Secondly, his order for the Commonwealth, chap. 27.

Thirdly, the parliament a litle before his death, with the euent of it, chap. 28. 29.

May. 2. *Chronicles.*

14: 1: 2: 3: 4: 5: 6.
25: 7: 8: 9: 10.
26: 11: 12: 13: 14.
27: 15: 16: 17.
28: 18: 19: 20: 21:
29. 22: 23: 24: 25: 26.
30. 27: 28: 29.

2. Chronicles.

THe second booke of *Chronicles* intreates of the kingdome of *Israel*,

First in the increase vnder *Salomon*, of whom consider

His vertues, ch: 1.

His buildings both sacred ch. 2. to 8. and ciuill, ch. 8.

His condition and death, ch. 9.

2. Secondly in the decrease in the raignes of

Rhehoboam, *chap.* 10. 11. 12.

Abiah, *chap.* 13.

Asa, *ch.* 14. 15. 16.

Iehosophat, *ch.* 17. 18. 19. 20.

Ioram, *ch.* 21.

Ahasia,

Abasia, ch. 22.
Ioash, ch. 23. 24.
Amasia, ch. 25.
Uzziah, ch. 26.
Jotham, ch. 27.
Ahaz. ch. 28.
Hezechiah, ch. 22. 30. 31. 32.
Manasses, ch. 33.
Ammon, ch. 33.
Iosiah, ch. 34. 35.
Iehoahaz,
Iehoiacim,
Iechoniah,
Zedechiah, } Chap. 36.

Iune:	2. *Chronicles.*
1.	1, 2, 3, 4.
2.	5, 6, 7.
3.	8, 9, 10, 11, 12.
4.	13, 14, 15, 16.
5.	17, 18, 19, 20.
6.	21, 22, 23, 24.
7.	25, 26, 27, 28.
8.	29, 30, 31, 32.
9.	33, 34, 35, 36.

EZRA.

EZRA.

THe booke of *Ezra* intreats of the returne of the people from *Babilon*, where

1. Of the manner of it, ch. 1. 2.
2. Of the end: *viz.* the restoring of religion and gouernment, chap. 3.
3. The hinderances,
   1. *Raised*: both by *Samaritans*, chap. 4.
      And the Gouernour of the land of *Canaan*, c. 5.
   2. *Removed*,
      By *Cyrus*, chap. 6.
      By *Ezra*, of whose iourny, chap. 7. 8.
      And reformation, which he wrought, chap. 9. 10.

10. 1, 2, 3.

11. 4, 5, 6.

12. 7, 8, 9, 10.

Nehemiah.

13. 1, 2, 3, 4.

14. 5, 6, 7.

15. 8, 9, 10.

16. 11, 12, 13, 14.

Hester.

17. 1, 2, 3.

18. 4, 5, 6.

19. 7, 8, 9, 10.

Nehemiah.

THe booke of *Nehemiah* intreates,
First of the repaire of the buildings, and so
Of the causes of it, ch. 1. 2.
Of the worke it selfe, as
Begunne, ch. 3.
Hindered, ch. 4. 5. 6.
Finished, ch. 6.
2. Of reformation, both
Politicall, and
Ecclesiasticall, ch. 7. 8. 9. 10. 11. 12. 13. 14.

ESTER.

ESTER.

THe booke of *Ester* containes a story of the deliverance of the *Iewes*, and that miraculously, where you may note

1. The meanes of it, *viz.* *Hester* chap. 1. 2.
2. The manner of it, where note
   1. The greatnesse of the danger, ch. 3.
   2. The degrees of deliverance:
      1. The intercession of the Queene, chap. 4. 5.
      2. The frustrating of the deuise

deuise of *Haman*, chap. 6. 7.

3. The consummation of it, where

The reuocation of the decree, chap. 8.

The punishing of aduersaries, ch. 9.

The tranquillitie of the Iewes, ch. 10.

Hitherto of the historicall Prophets. The dogmaticall Prophets, or such as wrote Narrations of doctrine chiefly, follow, and these wrote

Either of a singular and particular subiect, as *Iob*: Or

Of a common subiect belonging to all, and so did both

Dauid in meeter, the *Psalmes*.

And *Salomon*,

In Prose, *Prou. Eccles.*

In Verse, *Canticles*.

Iob

IOB.

THe booke of *Iob* containes,
First, a Dialogue in which
note,
1. The occasion, *viz.*
His prosperitie, ch. 1.
His aduersitie, ch. 2.
His sinne, chap. 3.
2 The sorts, and so obserue
the speeches,
1. Of the Disputants,

1. { *Eliphas*, *ch.* 4. 5.
{ *Iob*, *ch.* 6. 7.
2. { *Bildad*, *ch.* 8.
{ *Iob*, *ch.* 9. 10.
3. { *Zophar*, *ch.* 11.
{ *Iob*, *ch.* 12. 13. 14.

4. *Eliphas*

4. { *Eliphas*, ch. 15.
   { *Iob*, ch. 16. 17.
   { *Bildad*, ch. 18.
5. { *Iob*, ch. 19.
   { *Zophar*, ch. 20.
6. { *Iob*, ch. 21.
   { *Eliphas*, ch. 22.
7. { *Iob*. ch. 23. 24.
   { *Bildad*, ch. 25.
8. { *Iob*. ch. 26. 27. 28.
   29. 30. 31.

2. Of the moderators,
   1. *Elihu*, ch. 32. 33.
   2. *God*, 34. 35. 36. 37. and so to 41.

2. Secondly an Epilogue, wherein obserue the confession and restitution of *Iob*, ch: 42.

Inme

Iune:		*Ieh.*
20.	1, 2, 3.	
21.	4, 5, 6, 7.	
22.	8, 9, 10.	
23.	11. 12. 13. 14.	
24.	15, 16, 17, 18.	
25.	19. 20. 21.	
26.	22. 23. 24.	
27.	25, 26, 27, 28.	
28.	29, 30, 31.	
29.	32, 33, 34, 35, 36, 37.	
30.	38, 39, 40, 41, 42.	

Proverbs.

Prouerbes.

THe booke of *Prouerbes* intreates of rules of life,

1. Generall about piety, wherein note
   1. What we muſt doe, ch. 1. 2. 3. 4. 8. 9.
   2. What we muſt auoide, ch. 5. 7.
2. Speciall, and ſo the life of man is formed by all ſorts of rules:
   Politicall.
   Oeconomicall.
   Morall, from ch. 10. to the end of the booke.

July.

Iuly.	*Prouerbes.*
1.	1.2.3.4.
2.	5.6.7.
3.	8.9.10.
4.	11.12.13.
5.	14.15.16.
6.	17.18.19.
7	20.21.22.
8.	23.24.25.
9	26.27.28.
10.	29.30.31.

Eccleſi-

Ecclesiastes.

THe booke of *Ecclesiastes* intreates,

1. Of the vanitie of all earthly things procued by *Salomons* obseruations,
   1. In his owne estate, ch: 1. 2.
   2. In the conditions of all sorts of other men, ch. 3. to ch. 10.
2. Of rules to bee obserued in this vaine life of ours, ch. 10. 11. 12.

July: *Ecclesiastes.*

11.	1. 2. 3.
12.	4. 5. 6.
13.	7. 8 9.
14.	10. 11. 12.

Cantickes.

Canticles.

THe *Canticles* containe excellent descriptions of the loue betwixt Christ, and the Church, set downe Dialoguewise in seuerall speeches:

Of *Christ* and the *Church*, c. 1.
Of the *Church* & *Christ*, c. 2.
Of the *Church*, ch. 3.
Of *Christ*, ch. 4.
Of the *Church*, ch. 5.
Of the *Church* & *Christ*, c. 6.
Of the *Church*, ch. 7, 8.

July.	*Canticles.*
15.	1, 2, 3.
16.	4, 5, 6.
17.	7. 8.

Esay.

ESAY.

THe booke of *Esay* contains Prophesies,

1. *Legall*, and these.

1. Reproue and correct the sinnes of the Iewes, ch. 1. to the 11. with comfort to the Elect, ch. 11. 12.

2. Threaten,

1. The enemies of Gods people, where note

The Nations particularly threatned, from ch. 13. to ch. 24.

The generall vses of these threatnings, ch. 24. 25. 26. 27.

2. The *Israelites*, ch. 28.

3. The *Iewes* themselues, whose captiuitie is denounced with mixture of comforts for

for the godly in the things of a better world in Christ ch. 29. to ch. 36.

Or thirdly are historicall, ch. 36. 37. 38. 39.

2. Are Euangelicall.

1. Concerning deliuerance from and preseruation in the captiuitie, ch: 40. to 49.

2. Concerning the kingdom of Christ, about which there are eight Sermons or speeches,

1. Of Christ, c. 49 50. 51.

2. Of God, ch. 52.

3. Of the Prophets expounding

1. The story of Christ, ch. 53.

2. The fruite of the kingdome of Christ, c. 54.

4. Of God promising, c. 55.

Exhorting, ch: 56. 57.

5. Of

5. Of the Prophet reproving hypocrisie, c. 58. 59. Exciting the Church, chap. 60.
6. Of Christ, ch. 61. 62.
7. Of the Church, ch. 63. 64. 65.
8. Of God, chap. 66.

Isay.	Esay.
18.	1. 2. 3. 4.
19.	5. 6. 7. 8.
20.	9. 10. 11. 12.
21.	13. 14. 15. 16.
22.	17. 18. 19. 20.
23.	21. 22. 23. 24.
24.	25. 26. 27.
25.	28. 29. 30. 31.
26.	32. 33. 34.
27.	35. 36. 37. 38. 39.
28.	40. 41. 42.

29. 43, 44, 45.

30. 46, 47, 48.

31. 49, 50, 51.

Augus. *Esay.*

1. 52. 53. 54.

2. 55, 56, 57.

3. 48, 59, 60.

4. 61, 62, 63.

5. 64, 65, 66.

IEREMY.

THe booke of *Ieremy* hath three things,

1. A Prologue concerning the calling of the Prophet, ch. 1.
2. Sermons that concerne,
   1. The Iewes: either in *Iudea* in the raigne of
      Iosiah, *ch.* 2. *to ch.* 21.
      Zedechiah, *ch.* 21. *to* 25.
      Iehoiachim, *c.* 25. 26. 27
      Zedechiah againe, *ch.* 28. *to* 35.
      Iehoiachim againe, *ch.* 31. *to* 36.
      Of *Zedechia* againe, *c.* 37. *to* 43.
      Or in *Egypt*, chap. 34. to 46.
   2. The enemies of the *Iewes*,

from, ch. 46. to ch. 52.

3. An Epilogue historical, c. 52.

August.	*Jeremie.*
6.	1. 2. 3.
7.	4. 5. 6.
8.	7. 8. 9.
9.	10. 11. 12.
10.	13. 14. 15.
11.	16. 17. 18.
12.	19. 20. 21.
13.	22. 23. 24.
14.	25. 26. 27.
15.	28. 29. 30.
16.	31. 32. 33.
17.	34. 35. 36.
18.	37. 38. 39.
19.	40. 41. 42.
20.	43. 44. 45.
21.	46. 47. 48.
22.	49. 50. 51. 52.

Lamentations.

Lamentations.

THe *Lamentations* containe the mournings,
Of the Church, ch. 1.
Of the Prophets, ch. 2.
Of the Church, ch. 3.
Of the Prophet, ch. 4.
Of the Church, ch. 5.

August. *Lamentations.*

23. 1. 2.

24. 3. 4. 5.

Ezechiell.

THe booke of *Ezechiell*, containes

1. The Preface, which concerneth,
   1. God and his maiesty, c. 1.
   2. The Prophet, and his Fearefulnesse, ch. 2. Confirmation, ch. 3.
2. The propheſies themſelues, which containe,
   1. Chiefly *obiurgation* or reproofe of the impiety of the Iewes, with their iudgements in 17. Sermons, from ch. 4. to ch. 25.
   2. *Commination* against the enemies of the Iewes, in 8. Sermons, from ch: 25. to ch. 33.

3. *Exhortation* and encouragements to the Iewes, both to repentance, and the hope of deliuerance in 6. Sermons, from ch. 33. to ch. 40.

4. *Consolation* in one continued propheſie of their ſpirituall deliuerance by Chriſt: in Viſions, c. 40. to the end of the booke.

August.	*Ezechiell.*
25.	1. 2. 3.
26.	4. 5. 6. 7.
27.	8. 9. 10. 11.
28.	12. 13. 14.
29.	15. 16. 17.
30.	18. 19. 20.
31.	21. 22. 23. 24.
September.	
1.	25. 26. 27. 28.
2.	29. 30. 31. 32.

3. 33. 34. 35.
4. 36. 37. 38.
5. 39. 40. 41.
6. 42. 43. 44.
7. 45. 46. 47. 48.

DANIEL.

THe booke of *Daniel* containes,

1. A history of things done both in the *Babylonian* and *Persian* kingdomes, c. 1. to 7.
2. A prophesie of things to be done,
   1. Many calamities to be executed, ch. 7. to 12.
   2. The finall deliuerance and glory of the Elect, ch. 12.

September. *Daniel.*

8. 1. 2. 3.
9. 4. 5. 6.
10. 7. 8. 9.
11. 10. 11. 12.

Hosea.

HOSEA.

THe Propheſie of *Hoſea* is either,

Parabolicall, and ſo the propheſie is,

1. Propounded, ch. 1.
2. Applied, ch. 2.
3. Repeated, ch. 3.

Or plaine, and ſo it is either,

A commination & invective in three Sermons;

The firſt, chap. 4.

The ſecond, chap. 5. 6. 7.

The third, chap. 8. 9. 10.

Or a conſolation, ch. 11. 12. 13. 14.

September,	*Hoſea.*
12.	1. 2. 3.
13.	4. 5. 6. 7.
14.	8. 9. 10.
15.	11. 12. 13. 14.

IOEL.

THe Propheſie of *Ioel* containes

1. A commination of famine, chap. 1.
2. An exhortation to repentance, chap. 2.
3. A conſolation to the penitent, chap. 3.

AMOS.

THe Propheſie of *Amos* containes,

1. A commination, both Againſt the enemies of Gods people, chap. 1.

And

And against the Iewes, and *Israelites*:

1. In plaine words against
   Their idolatry, ch. 2.
   Their violence, ch. 3.
   Their iniquity, pride, inhumanity, and luxurie, chap. 4. 5. 6.
2. In a threefold type, ch. 7. 8. 9.

2. A consolation, from the 11 of ch. 9. to the end.

OBADIAH.

THe Prophet OBADIAH doth
Terrifie, to 12. verse.
Dehort, to verse 17.
Comfort, to the end.

IONAH.

THe Propheſie of *Ionah*, diſcribes the two callings of *Ionah*;

In the firſt there is
The manner, chap. 1.
The effect, *viz.* his praier, chap. 2.

In the ſecond there is,
His Sermon to the *Nineuites*, with their repentance, chap. 3.
The effect of their repentance in *Ionah*, ch. 4.

MICAH.

MICAH.

THe Propheſie of *Micah* containes fiue Sermons,
The 1. hath in it threatnings againſt the whole kingdome, ch. 1. 2.
The 2. hath in it threatnings againſt the Magiſtrates, c. 3.
The 3. hath in it a conſolation in God, & the *Meſſiah*, c. 4. 5.
The 4. a commination, ch. 6.
The 5. a conſolaton againe, c. 7.

NAHVM

THe Prophet *Nahum* threatens deſtruction to the *Aſſirians*, which is
Propounded, chap. 1.
2. The

The meanes shewed, ch. 2.
The cause, viz. their sinnes, chap. 3.

HABACVK.

THe Prophesie of *Habacuk* containes,

1. A Dialogisme between God and the Prophet, c. 1. 2.
2. A praier, ch. 3.

ZEPHONIAH.

THe Prophesie of *Zephonie* hath three Sermons,

1. A commination, ch. 1.
2. An exhortation, ch. 2.
3. A mixture having in it both commination and consolation, chap. 3.

HAGGEI.

THe Prophet *Haggei*,
1. Exhorts to the building of the Temple, chap. 1.
2. Comforts them especially with his propheſie of the kingdome of Chriſt, ch. 2.

ZACHERIAH

THe Propheſie of *Zachery* containes,
1. Types and Viſions, which are,
1. *Hortatory*, generall to all the people, ch. 1. 2. ſpeciall to the Prieſts, ch. 3. 4.
2. *Monitory*, ch. 5. and 6.
3. *Con-*

3. *Consolatory*, chap. 6.

2. Sermons,

1. *Doctrinall*, of things present about Gods seruice, chap. 7. 8.

2. *Prophetical* of things, that concerne Christs

Incarnation, ch. 9. 10.

Passion, 11. 12. 13.

MALACHY.

THe Prophet *Malachy*
First chides:
For perfidiousnesse in Gods seruice, ch. 1.
For pollution of mariage and blasphemies, ch. 2.
Secondly, comforts in the promise,
1. Of Christ, ch. 3.
2. Of his fore-runner, c. 4.

September. Ioel.

16. 1. 2. 3.

Amos.

17. 1. 2. 3.

18. 4. 5. 6.

19. 7. 8. 9.

Obadiah. Ionah.

20. 1. 2. 3. 4.

Micah.

21. 1. 2. 3. 4.

22. 5. 6. 7.

Nahum.

23. 1. 2. 3.

Habacuc.

24. 1. 2. 3.

Zephaniah.

25. 1. 2. 3.

Haggei.

September.	*Haggei.*
26.	1. 2.
	Zacharie.
27.	1. 2. 3. 4.
28.	5. 6. 7. 8.
29.	9. 10. 11. 12. 13.
	Malachy.
30.	1. 2. 3. 4.

THE

THE NEW Teſtament.

MATHEW.

THe Euangeliſt S^t *Mathew* intreates of things, that concerne

1. The perſon of Chriſt, as his birth, ch. 1. his education, c. 2.
2. His office, where conſider,
   1. The preparation to his office: both
      In his fore-runner *Iohn* Baptiſt, ch. 3.
      And in himſelf, who was
         Baptiſed, ch. 3.
         Tempted, ch. 4.
   2. The

2. The execution of his office,

1. *Prophetical* in teaching: His doctrine must be considered,

1. As briefly propounded in one Sermon, chap. 5. 6. 7.

2. As more largely expounded and confirmed, and so

1. He teacheth & confirmes it by miracles of all sorts, from ch. 8. to c. 19.

2. Hee reproues and confuteth the practise, and doctrine of the Pharises, from c. 19. to c. 24.

3. He propheseth of the destruction of *Ierusalem*, and the world, ch. 24. 25.

2. *Sacer-*

2. *Sacerdotall* or priestly in his passion, and sacrifice for the sinnes of the world, ch. 26 27.
3. *Regall*, in respect of the beginning and the manifestation of it, chap. 28.

October. *Mathew.*

1. 1. 2. 3.
2. 4. 5.
3. 6. 7.
4. 8. 9. 10.
5. 11. 12.
6. 13. 14.
7. 15. 16. 17.
8. 18. 19. 20.
9. 21. 22. 23.
10. 24. 25.
11. 26. 27. 28.

MARKE.

MARKE.

SAINT *Marke* intreates,

1. Of the life of Christ, and therein
   1. Of his fore-runner, ch. 1.
   2. Of things said or done by him,
      1. Before his transfiguration, and so reporteth both his *oracles*, and *miracles* from ch. 2. to c. 9.
      2. In his transfiguration, chap. 9.
      3. After his transfiguration
         1. Before his entrance into the holy City, chap. 10.
         2. In his entrance, where note,
            1. His disputation, chap. 12.

chap. 12.

2. His prediction, chap. 13.

1. Of the passion of Christ, where

1. Of the things, that went before it, ch. 14.

2. Of the manner of it, ch. 15.

3. Of the consequents of it, viz. his buriall, his resurrection, and assention, chap. 16.

October.	Marke.
12:	1: 2.
13:	3: 4.
14:	5: 6.
15:	7: 8.
16:	9: 10.
17.	11: 12.
18.	13: 14.
19.	15. 16.

LVKE.

LVKE.

SAINT *Luke* intreates,
1. Of the life of Christ,
   1. Priuate, where of
      His conception, ch. 1.
      His birth and education, chap. 2.
   2. Publike in preaching the Gospell, where
      1. How he was prepared chap. 3.
      2. How he executed it.
         1. Alone,
            By teaching, ch. 4.
            By doing, ch. 5.
         2. With others, *viz.* his disciples, both
            The 12. Apostles whom he calleth and instructeth, ch. 6. 7. 8. and sendeth, ch. 9.

And

And the 70. disciples, ch. 10.

2. Of his death, where of
1. The *antecedents* of it.
2. The manner of it.
3. The consequents of it.
1. The *antecedents* of his death were the things hee did, and spake.
1. In his iourny to *Ierusalem*, where he taught:
1. Of the inward worship of God, where
First of praier, c. 11.
2. Of faith, chap. 12.
3. of repentance, both
In the causes,
Mouing to it, chap. 13.
Hindering of it, chap. 14. and
In the effects of it, c. 15.
2. Of the outward worship of God, where note,
1. What

1. What wee must avoide, *viz.* the abuse of riches, c. 16. Scandall, chap. 17.
2. What we must do, c. 18.

2. When hee came to *Hierusalem*, where note
How he was receiued, c. 19.
How he disputed, ch. 20.
How he propheſied, ch. 21.

2. The manner of his death, chap. 22. 23.

3. The conſequents of his death, ch. 24.

October.	*Luke.*
20.	1. 2.
21.	3. 4.
22.	5. 6.
23.	7. 8.
24.	9. 10.
25.	11. 12.
26.	13. 14.
27.	15. 16.
28.	17. 18.
29.	19. 20.
30.	21. 22.
31.	23. 24.

IOHN.

SAINT *Iohn* intreates,

1. Of the person of Christ, c. 1.
2. Of the office of Christ, which he performed in his iourny
   1. To the feast of the passouer.
      1. In *Cana*, from whence he set out, ch. 2.
      2. While hee abode at the feast, ch. 3.
      3. In his returne by *Samaria*, ch. 4.
   2. To the feast of *Pentecost*, where
      He cured the palsie, c. 5.
      He fed the people, c. 6.
   3. To the feast of Tabernacles, where note
      1. His comming to *Hierusalem*, ch. 7.
      2. His abode in *Hierusalem*,

Iohn, where

1. His disputation, c. 8.
2. His workes, chap. 9.
3. His Sermon, ch. 10.
4. His departure from thence, c. 11.

To the celebration of the true Passouer: where note about his death,

1. What went before,
   His deeds, &c.
   Entrance into the city, chap: 12.
   Washing his Disciples feete, ch. 13.
2. His speeches,
   1. At supper time, c. 14
   2. As they went to the garden:
      1. Monitory, ch. 15.
      2. Consolatory, c. 16
      3. Supplicatory, c. 17
3. The manner of his death and passion, ch: 18. 19.

3. The

3. The consequents of it: and his appearance to his Disciples.

Conversing in Jewry, chap. 20.

Fishing in Galile, ch. 21.

ACTS.

THe Acts of the Apostles consisting of all the Apostles Number, John. Their generall or all the Apostles where: 1. 2. 3. Of their suffering together, chap. 4. 5. 6. Of their gifts, 7. 8. Of their labours, chap. 9. 10. Especiall. 11. 12. Of Peter with John, and 13. 14. chap. 15. Of Simon 16. 17. Of Paul 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. : of whom

ACTES.

THe Actes of the Apostles containe a history,

First generall of all the Apostles: where

1. Of their assembling together, chap. 1.
2. Of their gifts, ch. 2.
3. Of their layings, ch. 3.

2. Especiall,

1. Of *Peter* with *John*, and others, chap. 4. 5.
2. Of *Steuen*, ch. 6. 7.
3. Of *Philip*, ch. 8.
4. Of *Peter* alone: of whose Miracles, ch. 9.

Doctrines

1. Pro-

Propounded; ch. 10.
Defended, ch. 11.
Imprisonment and deliuerance, ch. 12.

3. Of *Paul* and his trauailes,
1. With *Barnabas*, c. 13. 14.
2. With *Silas*, of whose
1. Departure, where of the first counsell at *Hierusalem*, ch. 15.
2. Abode in *Asia*, ch. 16.
In *Grecia*, ch. 17.
3. His returne, ch. 18.
3. For the *Ephesians*, where consider,
1. From whence hee went, ch. 18 v. 23.
2. By what Places, ch. 19. 20.
3. Whither he came:
First to *Hierusalem*, & what befell him there ch. 21. 22. 23.
Secondly to *Cæsarea*,

and what was done,
Vnder *Felix*, ch.
Vnder *Festus*, ch.
Vnder *Agrippa*,
And lastly to *Rome*,
chap.

ROMANS.

IN the Epistle to the *Romans* he intreates,

1. Of iustification, ch. 1. 2. 3. 4. 5.
2. Of sanctification, ch. 6 7. 8.
3. Of predestination, c. 9. 10. 11.
4. Of good workes, ch. 12. 13. 14. 15. 16.

1. *Corinthians.*

IN the first Epistle to the *Corinthians*,

1. He reproues. For Schismes and factions and hearkning to ambiti-

ous Teachers, ch: 1.2.3.4.
For incest and fornication chap. 5.
For going to Law, ch. 6.

2. He disputeth,
About mariage, ch. 7.
About things indifferent, ch. 8.9.10.
About the Sacrament of the supper, ch. 11.
About the right vse of spirituall gifts, ch. 12.13.14.
About the resurrection, c. 15.

3. He concludes about collections and matters of saluation chap. 16.

2. *Corinthians.*

IN the second Epistle to the *Corinthians*,

1. He makes *Apologie* for himselfe against diuers aspersions ch. 1.2.3.4.5.

2. He

2. He exhorts,
   To holy life and patience, & of ſhunning needleſſe ſociety with the wicked, ch. 6.
   To auoide iudging ill of him, ch. 7.
   To mercy and liberalitie, chap. 8.9.
   To the ſincere reſpect of him and his *Apoſtleſhippe* & miniſtery, ch. 10.11.12.
3. He concludes, ch. 13.

Galathians.

In the Epiſtle to the *Galathians*
1. He reprooues their backeſliding, ch. 1.
2. He intreates of iuſtification, chap. 2.3.4.
3. He exhorts to good workes, chap. 5. 6.

Ephesians.

IN the Epistle to the Ephesians
he intreates,

1. Of matter of faith, ch. 1. 2. 3.
2. Of workes, chap. 4. 5. 6.

Philippians.

IN the Epistle to the Philippians
he makes,

1. A narration of his loue to them, of his afflictions and desire of death, ch. 1.
2. He exhorts,
   To loue and humility, ch. 2.
   To watchfulnesse and progresse both in assurance and sanctitie, ch. 3.
3. He concludes,
   1. with particular exhortation,
   2. With generall commendation, ch. 4.

Coloſſians.

IN the Epiſtle to the *Coloſſians* he intreates of matters,
Of faith, ch. 1. 2.
Of life, chap. 3. 4.

1. Theſſalonians.

IN the Epiſtle to the *Theſſalonians* he intreates,
Of their converſion, ch. 1.
Of the meanes of it, ch. 1.
Of the fruits of it, ch. 2. his marvellous love to them, and care for them, ch. 3.
Of directions for their lives, chap. 4. 5.

2. Theſſalonians.

IN the ſecond Epiſtle to the *Theſſalonians*,
He comforts, ch. 1.
He propheſieth, ch. 2.
He exhorts, chap. 3.

1. TIMOTHY.

IN the first Epistle to *Timothy*,
He confuteth the erronious Doctors, ch. 1.
He exhorteth about prayer and apparell, ch. 2.
He enformeth concerning the duties of Byshops and Deacons, ch. 3.
He prophesieth of the last and euill times, ch. 4.
He ordereth Church Gouernours, ch. 5.
He taxeth seuerall abuses, c. 6.

2. TIMOTHY.

IN the second Epistle to *Timothy*,
Hee exhorteth him to perseuerance:
In the duties of his calling, ch. 1.
In Christian warfare, c. 2.

He

He propheſieth, ch. 3.
Hee chargeth about preaching, and ſo concludeth, c. 4.

Titvs.

IN the Epiſtle to *Titus* hee intreates of the duty,
Of Miniſters, chap. 1.
Of Hearers, chap. 2. 3.

Hebrewes.

IN the Epiſtle to the *Hebrewes* he entreates,
1. Of Chriſt, and ſo
1. Of his perſon.
His Diuine nature, ch. 1.
His humane nature, ch. 2.
2. Of his office, as
Prophet, ch. 3. 4.
Prieſt, ch. 5. to 10.
2. Of the duties of Chriſtians, and ſo
Of faith, ch. 11.
Of holy life, ch. 12. 13.

Iames.

IAMES.

IN the Epistle of *Iames* he intreates,
Of patience, right hearing the word, and true religion, ch. 1.
Of love and iustification by workes, ch. 2.
Of the tongue, and wisedome, chap. 3.
Of contentions, and presumption, ch. 4.
Of oppression, and swearing, and praier, and admonition, ch. 5.

1. PETER.

THe first Epistle of *Peter* hath in it matter,
Of consolation, ch. 1. to v. 13.
Of exhortation, v. 13. of 1. ch. to v. 8. of ch. 3.
Of dehortation, chap. 3. v. 8. to the end.

And

And these againe are handled:
Exhortation, ch. 4. to v. 12.
Consolation, v. 12. to the end of ch. 4.
Dehortation impliedly,
With the conclusion, ch. 5.

2. PETER.

IN the 2. Epistle of *Peter*,
He exhorts to holines, c. 1.
He threatens wicked Teachers, and Apostates, chap. 2.
He propheseith of the day of judgement, ch. 3.

1. JOHN.

IN the first Epistle of *John* hee intreates,
Of the benefits of Christ, ch. 1.
Of the office of Christians,
In love, ch. 2. 3. 4.
In faith, ch. 5.

REVE-

REVELATION.

IN the *Revelation* is contained
A history of the state of the
Churches then, ch. 1. 2. 3.
A prophesie.
Of the world, c. 4. 5. 6. 7. 8. 9.
Of the Church.
In her battailes, ch. 10.
10 17.
In her victories, ch. 17.
18. 19. 20.
In her eternall glory,
chap. 21, 22.

November.	*Romans.*
22.	1. 12.
23.	3. 4.
24.	5. 6.
25.	7. 8.
26.	9. 10.
27.	11. 12. 13.

28.

28.	14. 15. 16.	
	1. *Corinthians.*	
29.	1. 2. 3.	
30.	4. 5. 6.	
Decemb: 1.	7. 8.	
2.	9. 10.	
3.	11. 12.	
4.	13. 14.	
5.	15. 16.	
	2. *Corinthians.*	
6.	1. 2.	
7.	3. 4.	
8.	5. 6.	
9.	7. 8. 9.	
10.	10. 11.	
11.	12. 13.	
	Galathians.	
12.	1. 2.	
13.	3. 4.	
14.	5. 6.	
	Ephesians.	
15.	1. 2.	
16.	3. 4.	
17.	5. 6.	

Philippians.

Philippians.

18. 1. 2.

19. 3. 4.

Colossians.

20. 1. 2.

21. 3. 4.

1. Thessalonians.

22. 1. 2. 3.

23. 4. 5.

2. Thessalonians.

24. 1. 2. 3.

1. Timothy.

25. 1. 2.

26. 3. 4.

27. 5. 6.

2. Timothy.

28. 1. 2.

29. 3. 4.

Titus.

30. 1. 2.

31. 3. and Philemon.

January. Hebrewes.

1. 1. 2.

2. 3. 4.

3.

3. 5. 6. 7.
4. 8. 9.
5. 10. 11.
6. 12. 13.

James.

7. 1. 2. 3.
8. 4. 5.

1. Peter.

9. 1. 2.
10. 3. 4. 5.

2. Peter.

11. 1. 2. 3.

1. John.

12. 1. 2. 3.
13. 4. 5.
14. 2. and 3. of *John* with *Jude*.

Revelation.

15. 1. 2. 3.
16. 4. 5. 6.
17. 7. 8. 9.
18. 10. 11. 12.
19. 13. 14. 15.
20. 16. 17. 18.

21. 19. 20.
22. 21. 22.
Psalmes.
23. 1. 2. 3. 4 5. 6. 7.
24. 8. 9. 10. 11.
25. 12. 13. 14. 15. 16.
26. 17. 18. 19. 20. 21.
27. 22. 23. 24. 25.
28. 26. 27. 28. 29.
29. 30. 31. 32. 33.
30. 34. 35. 36.
31. 37. 38. 39. 40.

February.

1. 41. 42. 43. 44.
2. 45. 46. 47. 48.
3. 49. 50. 51.
4. 52. 53. 54. 55. 56.
5. 57. 58. 59. 60.
6. 61. 62. 63. 64.
7. 65. 66. 67.
8. 68. 69.
9. 70. 71. 72.
10. 73. 74. 75. 76.
11. 77. 78.

12. 79. 80. 81.
13. 82. 83. 84. 85.
14. 86. 87. 88.
15. 89. 90.
16. 91. 92. 93. 94. 95.
17. 96. 97. 98. 99. 100.
18. 101. 102. 103.
19. 104. 105. 106.
20. 107. 108. 109. 110.
21. 111. 112. 113. 114. 115. 116. 117.
22. 118. 119. the halfe.
23. 119. the other halfe. 120. 121. 122.
24. 123. 124. 125. 126. 127. 128. 129.
25. 130. 131. 132. 133. 134. 135. 136.
26. 137. 138. 139. 140. 141. 142.
27. 143. 144. 145.
28. 146. 147. 148. 149. 150.

Rules

Rules or Titles of things to be obserued in reading.

PLaces *that in reading I found sensible comfort in.*

Places *that in the reading of them I found still rebuke corruption in my nature by grace.*

Places *that shew the priuiledge of the godly aboue all other men.*

Places *that shew the affections I should beare to God.*

Places *that shew me, how to order my selfe in the Church.*

Places *that shew me, how to carry my selfe in the family.*

Promises *that may comfort me against the burthen of my daily infirmities.*

Comforts *against outward tentations and afflictions of spirit.*

Promises *to establish me against the feare of falling away.*

Promises *that may comfort me against outward crosses.*

Grounds

Grounds or places that shew mee
diuers points of religion, that I
would infallibly rest vpon & liue
and die in the assurance of them.
Hard places that I would faine be
resolued for the vnfolding of them.
Comfortable places concerning
prayer.
Places that direct me in my parti-
cular calling.
Places that shew me, how to carry
my selfe toward the wicked, & espe-
cially when I must needes liue in
their company.
Comforts against death.
Places that shew the glory of hea-
Places that set out the misery of
hell.
Choice sentences to be learned
Sentences seruiceable to learne,
Places against Hypocrisie.

The

The most memorable sayings of the godly in their severall estate.

Places that in reading I think might be wonderfull fit to comfort, or admonish, or direct such and such a friend.

Miscellanea, or places I would faine remember, but I know not to what heade to referre them.

RVLES of the second sort.

Places that justifie our meeting of worldly society with wicked men.

Places that justifie a precise restrayt of the least sinne.

Places that concerne the strict keeping of the Sabboth.

Places that shew, that the godly have still bin reproched & slandered

Places that shew, that we must be sorrowfull for our sinnes.

Places that shew, that the godly have had all sorts of crosses.

Places that shew, that even in the visible Church many times but a remnant shall be saved.

FINIS.